

Our Creed Summarized

**Taken From The Book 'Our Creed' By
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مركز الشهداء

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All praise is due to Allah and may peace and blessings be upon the Messenger of Allah and his family and companions.

O Allah, we seek refuge in You from disbelief or association in any shape or form, big or small, and from any innovation in anyway, big or small, and we ask for Your forgiveness and repent to you from any sins major or minor. We free ourselves, from disbelief and polytheism, in order to be saved from Your punishment and be protected in Your shade on the day where there's no shade except Yours.

We, by Allah's help and ability, declare our Creed upon which we worship Him, and by which we shall die, without disguising, compromising, hiding a single belief, or earning any worldly gains in exchange for our beliefs.

Rather, we declare it clearly and directly that we adhere to Ahlus al-Sunnah wal-Jama'ah, the saved sect. We do not leave it to anyone to fabricate upon us a Creed which is not part of ours, or say on our behalf what we say not, nor impose upon us that which we do not believe. So whoever is looking to judge us can go back to what we affirm here (in this booklet), because it is what we will take to our graves, believing in it and it shall not be changed for any other faith or worldly gains.

We seek refuge with Allah from negating after affirming; therefore we say that we believe in:

- 1) That Allah, may He be exalted, is One and Unique and He is single and Whom we depend on. He has no partner or child or an associate in power (authority), or an aide (for Him) upon His creation.
- 2) The oneness of Allah is to agree to his Lordship and all His names and attributes, then to agree to His Uloohiyyah (His right to be worshipped alone) and to agree in worshipping Him as His servant and to agree to being loyal to Him openly and in private, in speech and in actions, with sincerity and certainty, intentionally, willingly and seeking it and following the Messenger of Allah (May peace and blessings be upon him) completely in everything he came with even in the matters of the unseen without rejecting anything which is authentically proven from him, whether it is established or reported.
- 3) Allah's worship is built upon affirming His Lordship. Worshipping Him means complete humbleness towards Him in every aspect and sphere of life.
- 4) The Attributes of Allah, Exalted be He, are affirmed and true as He described Himself in His divine words. Allah said: "There is nothing like Him, and He is the One that hears and sees" (Surah Al-Shura: 11); Allah negated any similarities with his creation, and then affirmed His attributes as they are, an affirmation befitting His majesty without Tamtheel (resembling with creation) in opposition to the Mushabbihah sect (those who liken Allah to His creation), and distinguishing Him from the creation. Without Ta'teel (negation) of His attributes in opposition to the Mu'tazilah and that which goes round in the minds of the Asha'ira. We do not interpret the attributes of Allah and take them out of the meanings which have been affirmed by Allah, as a treatment against Tashbeeh (resemblance) and the filth in our minds, rather we pave the correct understanding of the attributes of Allah in our intellects by what Allah has said without any twisting or interpreting. Therefore Allah the Exalted has risen above His throne as He has said. Allah is separate from His creation and far elevated from them above the heavens as He has stated. Likewise in every single one of His attributes we accept them with full submission as it was done by the best of creation after the messengers, the noble companions of the Prophet (peace and blessings be upon him) who followed them.

- 5) We believe in the Angels, the Books, the Messengers, the Decree of Allah- its good and bad, the Sirat (Bridge), the Scales, the Intercession, the anti-Christ (Dajjal), the creation of Paradise and Hell, they will remain neither perishing nor ending and the rest of all that has been proved by the authentic Sunnah.
- 6) That Allah has the knowledge of: that which has passed the current and the future, the matters which have not occurred yet and if it happens how it would happen. He knows our choices and that which we will be upon until death, knowledge which fits with the reality in its complete manner. His knowledge does not necessitate that He compels mankind to do what they do (of actions/deed). Rather He had it written, then He brought it down to the lowest heaven so it be fulfilled as it has been written as His universal will decreed so. It fits the manner in which the individual chooses with his entire freedom and general choice and without doubt it shall be as Allah has written it to be because anything which opposes this is a slander to His complete knowledge. Allah may He be exalted is more complete than any mind can comprehend, also a requirement of His complete Mercy and Justice that He does not force anyone to any action, even if He knew what the action will be and He has written this in the prescribed tablet [Lawh Al Mahfooz].
- 7) There is no law except the law of Allah may He be exalted {Surely His is the creation and the command} (Surah Al'A'raaf: 54) and whoever does not rule by that which Allah has revealed is an evil, oppressive, disbeliever, who increases in misguidance and loss. If he implements a law other than the law of Allah and makes it his constitution, enforcing it on the people to follow, whilst diverting them from following the law of Allah alone.

- 8) Allah the exalted is the only guardian “Verily indeed my guardian is Allah” and it is not allowed to make a contract of allegiance with the people except that it is for making lawful what Allah has made lawful or for forbidding that which Allah has forbidden. And whosoever claims to be a Muslim and then rules by laws and systems for which Allah has sent no approval claiming that it is allowed by Allah’s law or it is for the benefit of the general masses or whatever excuse he puts forward due to pure ignorance of the religion or corrupt intention or greed for worldly gains, then such a person must be warned of its consequences, i.e. claiming and acting upon his faith and belief. It is possible for a person to lose his faith without him even realizing and if after that he still insisted then the ruling for the one who leaves his faith is well known by the people of this nation.
- 9) The rituals, rites of worship, supplication and slaughtering is for none except Allah and it is allowed to ask a living, righteous person to supplicate for you and this is what is testified to by all the authentic Sharia evidences without twisting the understanding or having a corrupt intent.
- 10) That Kufr is of two types:
Kufr Akbar [Major Disbelief]
Kufr Asghar [Minor Disbelief]
Fisq (Immorality) is major and minor.
Dhulm (Oppression) is major and minor.
Nifaq is of two types: major and minor.
Kufr Akbar (Major Kufr) is the one which nullifies one's Islam whether by belief in the heart actions of the limbs or a statement.

- 11) The real connection which connects the people of this earth is that of "La Ilaha Illa Allah Muhammad Rasoul'Allah" (There is none worthy of worship except Allah and Muhammad is His messenger). It is this which makes the entire Islamic community as one body, making it one solid structure which maintains itself. So it is not allowed at all to call to any other connection except for it, and whosoever allies with the kuffar (disbelievers) with links and ties similar to that of family relations out of love and affection towards them is included within the statement of Allah {And whoever is an ally to them among you – then indeed, he is [one] of them} [Al-Ma'idah 51] and His statement {If you do not do so, there will be fitnah on earth and great corruption.} [Surah Al-'Anfal 73].
- 12) Iman (Faith) is obligatory upon all of creation. It is belief in the heart, affirmation with the tongue, actions of the limbs. One cannot be a believer unless these three attributes are complete in him. As it is of no use to acknowledge in your heart and to affirm faith except by having the affirmation of belief by utterance of the tongue. Also it is of no use to acknowledge by the heart and statement of the tongue until action of the limbs joins them, then if you find these attributes then he is a Mu'min (Believer).
- 13) In addition Iman (Faith) is statement and actions, it increases and decreases. It increases with actions of obedience to Allah, whether this obedience is actions of the heart or limbs, it decreases by committing the prohibitions and transgressing Allah's boundaries. Also the Muslim is working in developing in the levels of faith as long as he lives.
- 14) It is permissible to say with regards to Iman: That I am a Mu'min (believer) In'Sha Allah (if Allah wills), without doubting in it which we seek Allah's refuge from, but rather out of fear of convincing oneself of possessing complete Iman, as one does not know if he is worthy of complete Iman or not. Also this is with regards to the actions that are obligated due to faith.

- 15) That sins are minor and major. The one that is persistent in doing sins does not commit Kufr (disbelief); this is in disagreement with the Khawarij. Good deeds remove sins. The one who repents from sins is like the one with no sins. That sins will be forgiven by: the intercession of the Messenger of Allah peace and blessings be upon him, the invocation of a righteous child, from one Jumu'ah to the next so long as they stay away from major sins, other such actions which removes sins which have been authenticated by the Sunnah.
- 16) Quran is the speech of Allah, the Great and Almighty. It started from Him without knowing how it is said and that it is His speech, may he be exalted. Also the one who claims that the Qur'an is created then certainly he has disbelieved.
- 17) We believe that the authentic Sunnah is the second source of Islamic jurisprudence and that in the Sunnah of the Prophet, peace and blessings be upon him, are matters which he prohibited and permitted on top of what is present in the Quran. The Sunnah is a clarification and completion of the Quran. It specifies the general, clarifies the brief, and restricts the absolute.
- 18) That the righteous scholars of the Ummah (nation) have revised the Sunnah from that which befall it from fabrications and discarded narrations, so they developed the science of Mustalah [Science of Hadith terminology] by which they made known the corruption of the corrupt and the falsification of the falsifier, they made Sahih (authentic) which was Sahih and made Hasan (good) which was Hasan. So we are on the guidance of our religion and the traditions of our Prophet peace and blessings be upon him. We are not tricked by those whom Allah has misguided and blinded from those who want to destroy this religion claiming that nothing or very little of the Sunnah is authentic.

- 19) All the companions are trustworthy; we do not get involved in that which they differed upon between them. We believe that they are all from the great ones. The first of them is Abu Bakr As-Siddiq and Al Farouq Umar and Uthman and Ali and Mu'awiyah bin Abi Sufiyan may Allah be pleased with them all from the high status which cannot be reached, as they accompanied the Prophet peace and blessings be upon him and his acceptance of them. He [Muhammad peace and blessings be upon him] is infallible; his intellect allows him to know the nature of people and their manners. So he (Muhammad peace and blessings be upon him) took them as companions for him and was pleased with them until he met his Lord.
- 20) That Jihad is continuous till the Day of Judgment and that our provisions are beneath our swords, in affirmation to the statement of the Prophet peace and blessings be upon him. Jihad is an Islamic juristic ruling. It has its conditions and preventions, which are confined and authorized as permissible or prohibited or delayed by a scholar in Islamic jurisprudence, by seeking help from the experience of those reliable in their trustworthiness and in their religion from the people of war and stratagem.
- 21) We falsify and deny the statements of the malicious evil Shia- the ones that make the companions of the Prophet disbelievers and speak badly of the great ones amongst them and the great leaders of the Muslims from the companions of the prophet and his wives- so may the curse of Allah be upon the oppressors.
- 22) We denounce the innovations of the Tasawuf and its Shirk, superstition and misguidance which spread wide within the Islamic Ummah (nation) and hurt it within its core and made it weak by introducing into it innovations and Shirk of grave worshipping, Tawwasul (Intermediary) of the righteous and others from the dead. Also all that they introduced to the religion from punishments and customs which has not been brought down from Allah, so away with those people of misguidance.

- 23) We denounce ourselves from the Khawarij those who deem the Muslim a disbeliever due to a major or minor sin and make the blood of the Muslims permissible (to shed), like their predecessors who used to burn the blood of those Muslims who did not agree with their statements. While at the same time they would give safety to the Mushrik (Polytheist) so as to make them hear the word of Allah and take them to a place of safety without transgressing upon them. They turned the truth into falsehood and falsehood into truth and they waged war against the Muslims and were peaceful against the disbelievers.
- 24) We denounce ourselves from the Murjia, the ones that limit Iman (faith) to belief of the heart only, removing from it actions of the limbs. They make Islam only the statement of the Shahadatayn (two testimonies of faith). After this nothing can harm you from statements or actions of disbelief no matter what it may be. We advise those that are close to Ahlus Sunnah, who have been affected by their doubts, having mixed the issues of Tawheed (Oneness of Allah) with subsections (Qadaya al-Fur'oo) and their misunderstanding of the verses of the Quran and the biography of the Prophet, peace and blessings be upon him. We ask Allah to guide them to the right path and to make clear for them from that which has covered them from differences within the Ummah and the current affairs.
- 25) We are not from the Shia who Allah and His messenger. peace and blessings be upon him. are free from, due to their accusations towards his righteous companions and his pure wives and due to their damage of the religion and their enmity of the believers and their clear lies underneath the cover of Taqiya (deception) so may the curse of Allah be upon the oppressors.
- 26) We are not from the Sufiyyah the ones that believe in pantheism (unity of creation with the creator) and that Allah embodies and unifies with the human and the ones who dance, leap and jump in the name of Dhikr (remembrance of Allah). Allah and His messenger are free from all of this.

- 27) We are not from the "Qutbiyyah"- the ones that like to group others underneath such terminologies which scare and blind the people from the facts. Rather we give the Shaheed (martyr) Sayyid Qutb, (that is what we perceive him to be and we do not favor for him with what Allah may decree for him, the scholar, the author, the intellectual) all the respect he deserves and we love him for the sake of Allah. May Allah reward him for all that he Islam. We also affirm that there is no one that does not make mistakes in a certain subject, or an Ijtihad (searching through the sources of Sharia) which they have concluded and Sayyid Qutb may Allah have mercy on him, is not the first in making a mistake. We do not follow him in the matter of his interpretation of the attributes of Allah or that which he opposed of the Sunnah in general.
- 28) We believe in the miracles of the Prophets and we do not negate the miracles that happen to the people of righteousness and piety.
- 29) To rule by that which Allah has revealed is an obligation upon every Muslim to actively work towards in implementing it wherever it may be, so as to increase justice and unite the message and straighten the lines of the Muslims.
- 30) We view secularism as disgrace, disbelief and apostasy; it is not possible for it (secularism) to be attached with Islam underneath one garment (i.e. under the banner of Islam). It is only atheism and disassociation from the Creator either in actions or belief. The Muslims that take the secularists as allies by befriending them and gather with them upon their constitutions and laws and gather in their groups and their circles of legislation, are from the people of pure ignorance or undoubted Kufr.
- 31) That the western democracy of disbelief is not from the religion of Allah whatsoever. It is nothing but disbelief with its voting, parliament and parties. It is an organization based upon the idea of obedience to the rule of the people without Allah and also built upon secularist ideology not religious. Therefore we do not participate in its processes for then we would be worshipping the same processes and goals together. Allah says "Verily, Allah does not set right the work of Al-Mufsidun (the evildoers and corrupters)" [Surah Yunus: 81]

- 32) The term "Salafiyyah" has been tested in this current century, as those who do not follow the statements of the Salaf (predecessors) have come underneath its slogan. From them are those who speak innovated misguidance, like the complete obedience of the Amir (leader) whatever religion he maybe. Also the excessive praise of the rulers and seeking the Dunya (material possessions) by means of the Deen (Al-Islam).
- 33) The scholars of the Ummah in every branch of the different branches of knowledge complete one another like beads tied together to make a necklace. We do not see a certain virtue of any of them over the other except in knowledge and seeking the most correct understanding and piety. So people of Hadith (Prophetic Traditions) and Fuqaha (Scholars of Islamic Jurisprudence) and also people of Usool (Principles of Islam) and Arabic have their own role that they act which cannot be done by others. We return to Allah by freeing ourselves from stubbornly holding onto one muhaddith from amongst the Muhadithen (Scholars of Hadith) or one faqeeh from amongst the Fuqaha (Scholars of Islamic Jurisprudence) believing him to be free from any fault or mistake so everything he says is correct and all his statements are the truth. They are opposing the very thing they forbid the people from, worshipping others besides Allah. Everyone's statements are accepted or rejected except that of the Prophet, peace and blessings be upon him. They attribute themselves to the Hadith (traditions) of the Prophet, peace and blessings be upon him, claiming to be from the people of hadith and they negate following those Salaf (predecessors) who differed with those scholars whom they blindly follow in any issue, so they should accept the advice and return to guidance. May Allah guide them to the truth and protect them from stubbornness (i.e. blind following someone beyond the limit).
- 34) That the people of the scripture from Ahlul Dhimmah (all those underneath the Islamic rule from amongst the disbelievers) are not obliged to be shamed in the lands of the Muslims, with the condition that they do not show their enmity to Islam or disobey its laws. In return no other nation will harm the Muslims in their lands with the claim of coming to free them.

35) The rights of women are guaranteed and protected by the Islamic Sharia. She has rights over the man and he has rights over her. The man is favored a degree above woman in responsibilities, not out of arrogance or oppressing the woman's rights. The woman is equal to the man in the scales of Allah (i.e. deeds are rewarded equally for both of them) even if they differed in the dunya (worldly life) from the perspective of position and status, and the ability of the man and what Allah has facilitated for him. Also her Hijab (headscarf) is Fard Ayn (an individual obligation) with the proof of the Quran, authentic hadith and the consensus of the scholars of the companions and those who followed them in virtue.

All praises are due to Allah from the pure Ahlus Sunnah wal Jama'ah. We believe by the bounty of Allah that our Islamic Creed cannot be distorted. Whoever wants to test this creed or dispute any of its branches as we have displayed, then we are open to criticism and by the will of Allah he will be returned empty handed.

Finally, this is our Creed and that which we take as a Deen (religion) in front of Allah. We advise our brothers from Ahlus Sunnah wal Jama'ah, the carriers of the importance of this great religion. So whosoever accepts, then he has taken from the good by the will of Allah. Whosoever denies it or any of it, then we seek refuge in Allah from them and we say as Allah states in the Quran: "And you will remember what I am telling you, and my affair I leave it to Allah. Verily, Allah is the All-Seer of [His] slaves" (Surah Ghafir 44)

And our call closes with the words: All the praises and thanks are to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).

Summarized points taken from the Book 'Our Creed' By Shaykh Dr Tariq Abdul Haleem & Shaykh Dr Hani Sibai